



HOLINESS TO THE LORD
THE

JUVENILE INSTRUCTOR

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ILLUSTRATED
MAGAZINE

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for the
Education & Elevation
of the Young

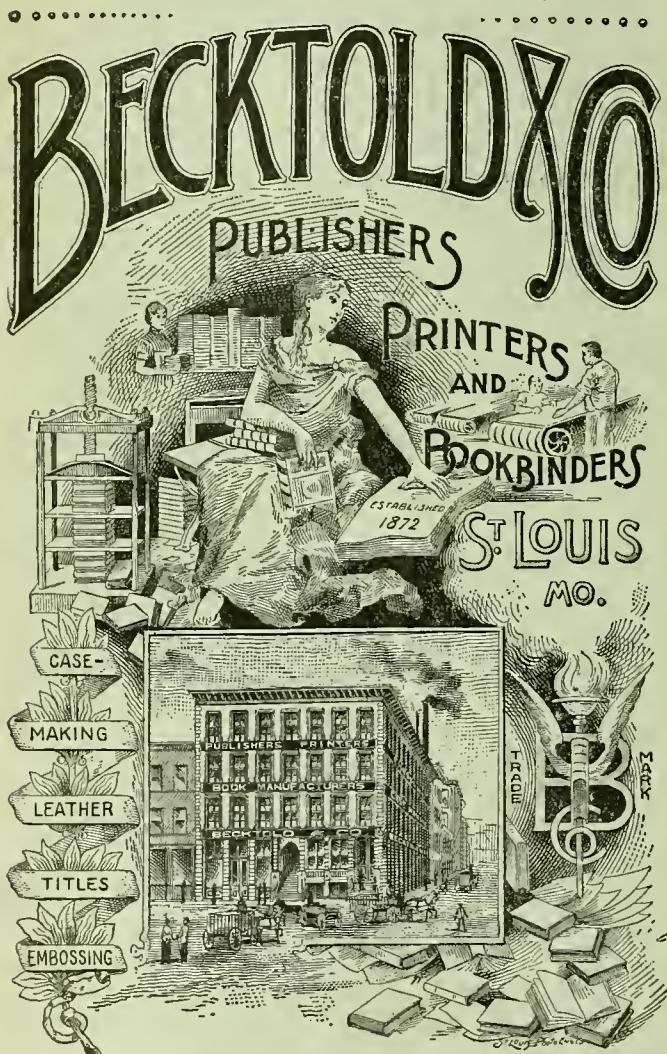
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EDITOR.
SALT LAKE CITY, UTAH.

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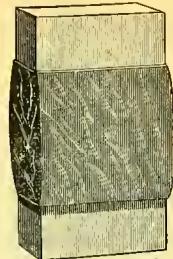
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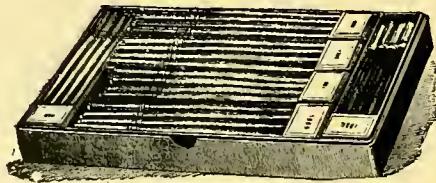


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THE JUVENILE INSTRUCTOR.

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No. 16.

HARVARD COLLEGE.

"AFTER God had carried us safely to New England, and wee had builded our houses, provided necessaries for our livelihood, reard convenient places for God's worship, and settled the Civill

sent ministers shall lie in the dust."—*New England's First Fruits*.

"By the General Court of Massachusetts Bay, 28 October, 1636, agreed to give 400£ towards a Schoale or Colledge, whearof 200£ when the worke



HARVARD CAMPUS.

Government, one of the next things we longed for, and looked after, was to advance learning, and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our pre-

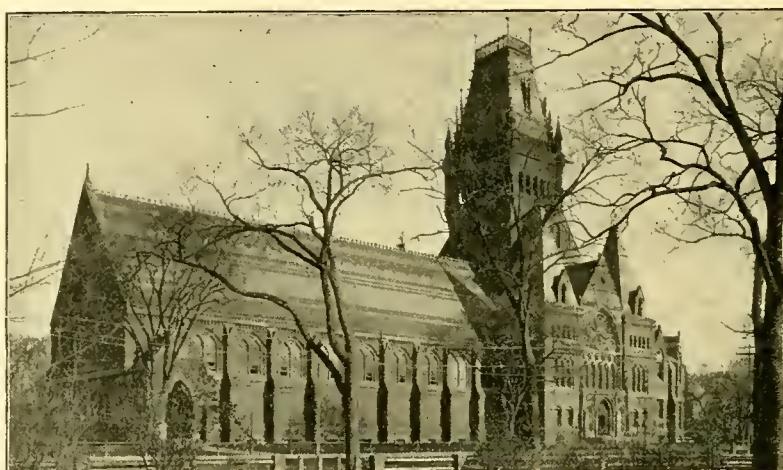
is finished and the next Court to appoint wheare and wt. building, 15th November, 1637. The Colledge is ordered to be at Newetowne. 2 May, 1638, it is ordered that Newetowne shall hencefor-

ward be called Cambridge. 13 March, 1638-39, it is ordered that the Colledge agreed upon formerly to be built at Cambridge shall be called Harvard Colledge."

The above inscriptions, one carved in one wall the other in the opposite wall at the chief driving entrance to Harvard College campus shows why, where and when Harvard College was founded. The reason why the college was named Harvard, is not given there, but was because John Harvard left no heirs, and gave his library and £400 to the new college. Little did the worthy man think that some day his name would be

Entrance to the college is rather difficult. It requires a knowledge of elementary Greek, elementary Latin, elementary French, elementary German, English, elementary Algebra, plain Geometry, Physics, History and two advanced studies. Most of the students offer advanced Greek and Latin for their advanced studies. If a candidate knows no Greek there are ways of substituting higher mathematics in its stead. This is the classical department.

The entrance to the Scientific School is somewhat easier, not requiring a knowledge of Greek or Latin, nor the



MEMORIAL HALL, HARVARD.

coupled with one of the greatest institutions of learning of a great country, for now Harvard ranks first among American institutions.

There are four chief departments of the university: First, the College; second, the Lawrence Scientific School; third, the Law School; fourth, the Medical School, and you may add a fifth, the Graduate School. Of course, by far the greater number of students are in the college, where they are preparing for professions or studying simply for culture.

two advanced studies; but in their place plain trigonometry and solid geometry are added. This school is for the different kinds of engineering and the other scientific studies, such as chemistry, botany, zoology, geology, etc. The relationship of the College and Scientific School is somewhat hard to understand by some people. They think that these are two wholly different institutions. A college student is in courses in which scientific students are, and *vice versa*. The college course is four years, as is that of the Scientific School. The Col-

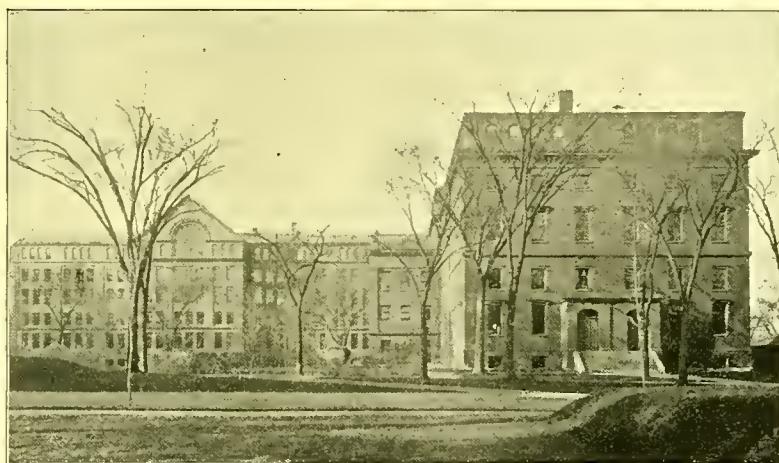
lege student is a candidate for the Degree A. B., while the Scientific School student is candidate for B. S. Of course a man entering, say for a civil engineering course, also with a technical subject, and therefore must take more prescribed work, while a College man can take a more general field.

The Law School is chiefly composed of graduates of different colleges, but they come to Harvard Law School because it has the reputation of being the best Law School in the United States.

The Medical School is situated in

and those who want rooms in the college dormitories must file an application with the purser before a certain date. On this date the rooms are distributed by lot, and the unlucky ones who do not draw any, have to make arrangements to live in some private house or dormitory near by.

It is the same for board. The Harvard Dining Association can accommodate only a certain number, and these members are drawn by lot. The unlucky ones again have to find some boarding house. The meals here are



AGASSIZ MUSEUM, HARVARD.

Boston, so that the student can be in closer proximity to the hospitals.

The Graduate School has become quite a feature during the last few years. Students who graduate from other colleges, wishing to carry on their work in a certain branch of science, come to Harvard and enter the Graduate School, where they can have the greatest opportunities and best facilities obtainable in this country.

Although Harvard has several large dormitories they do not have enough room to accommodate all their students,

table d'hôte. The Fox Croft Dining Hall is run on the European plan. This hall is for students who do not wish to pay much for board, and they can order what they want at cost price.

By a "room" in a dormitory is meant a study-room and a bed-room, making two rooms, and if it is a double room, that is for two students, generally a study and two bed-rooms are understood.

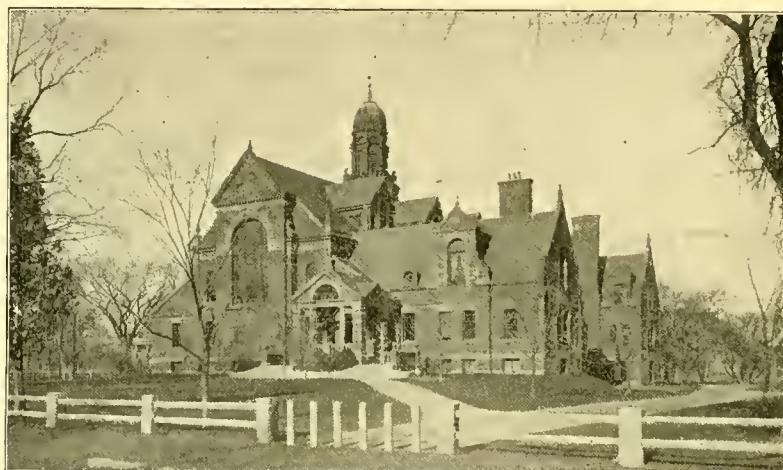
There is a choice for some rooms and buildings, and therefore a great many applicants for some rooms. Take

"Holworthy," for instance. That is an old hall, and very desirous on account of the famous men who occupied it in days gone by. I think in that dormitory Longfellow and Lowell and lesser lights roomed when they were in college. All dormitory rooms are unfurnished, and everything one needs must be paid for, such as heat, light, etc.; but your room is tended to at college expense.

Almost the first place a visitor would ask to see is Memorial Hall. That is a large structure built in remembrance of

sight to stand in the gallery and watch the fellows eat. Indeed this gallery is often crowded, especially after vespers services, Thursday afternoons, when visitors come over "to watch the animals feed," as they express it. There are so many pretty girls in the gallery at such times that it is hard to tell which is the audience, the visitors or the students. The end and sides of the large dining hall are covered with fine oil paintings of famous men of every country.

The next building mostly inquired



HEMENWAY GYMNASIUM, HARVARD.

Harvard students who died in the Civil War. In the hall entrance are the names of those who fell, giving the date and the battle in which they fell, and naming the department to which they belonged. The east end is used as a theater, called Sandes Theater, where commencement exercises are held. When a noted man comes to lecture to Harvard students he generally does so in that theater. The west end is one large hall, where some of the students get their meals. Eleven hundred students eat here, and it is a splendid

after is the Agassiz Museum. That is a large, six-story building, and in it is a specimen of everything one could think of; in its special line it is a regular World's Fair in Natural History specimens.

The Gymnasium is a point of interest. It contains upwards of fifteen hundred lockers, and more are in demand. Besides, there is the Carey building, where the 'Varsity teams have lockers. In this building is the rowing tank, where all winter the candidates are trained and coached till the weather

permits them to go on the Charles River, where they have their boat-house.

Arthur Thomas.

(TO BE CONCLUDED.)

TOPICS OF THE TIMES.

Statehood for Utah.

At last there is a prospect that Utah will become a State in the Federal Union.

After repeated attempts to have her claims recognized, and admission to the Union granted to her, an enabling act has been passed. This was signed by the President on the 16th of July.

The first step to be taken now is a proclamation by the Governor, calling for the election of delegates to a constitutional convention. This election will be held in November, 1894, and the convention will meet the following March. When the constitution is adopted by the convention, it will then be submitted to the vote of the people for their acceptance or non-acceptance.

This will be at the regular November election of 1895. Then the returns will be forwarded to the President, whereupon he will issue a proclamation, declaring Utah a State. After that the State Legislature, which is to be voted for at the election in November, 1895, will meet and elect two Senators.

Utah has been very persistent in her efforts to enter the Union as a State. As early as 1849 application was made looking to this end. Instead, however, of being admitted as a State, Congress gave Utah a Territorial organization.

At that time the Union was composed of thirty States. Since then Utah has seen thirteen Territories invested with sovereignty, while she has stood knocking at the door, and not permitted to enter into the family circle.

That the people of Utah have been capable of self-government has been abundantly manifested.

Considering the difficulties under which a people living under a Territorial form of government have to labor, the record of Utah, in patriotic devotion to the Republic, in economy in the public administration of affairs, in freedom from debt, in lightness of taxation, in educational progress, in the development of agricultural, manufacturing and mining resources, has compared favorably with a great number of the States.

It goes without saying that her progress would have been much greater, and in every way more satisfactory, could she have been clothed with the robes of sovereignty, either upon her first application for admission, or upon a subsequent application. There is insecurity about a Territorial form of government. Capital is timid, and its owners shrink from investing in important enterprises in Territories, as Congress claims the right to supervise and, when necessary, interfere with the affairs of the Territories. This has always been considered a serious drawback, and no doubt Utah has been greatly retarded in many directions from this cause.

For many years the feeling was universal among the people, that they would gladly bear the expense of a State government, if they could have it granted to them. It is not necessary to dwell here, upon the reasons which have operated to prevent the granting of this boon by Congress. It will yet be the judgment of posterity, and will be so recorded in history, that a great wrong was practiced towards Utah, in keeping her so long in a condition of vassalage. It is not according to the genius of our Constitution, that any large number of

citizens shall be practically excluded from a voice in the affairs of the nation, and in the selection of their own officers, as the people of this Territory have been for the last forty-five years.

Previous to the organization of the Territorial form of government, the people of Utah lived under the Provisional government of the State of Deseret. Every person entitled to vote as a citizen of the United States had a voice in the selection of all the officers. The people chose the men who were to have the management of their affairs.

From that time, however, until the present, this right has been denied them. Governors, Judges, Territorial Secretaries, District Attorneys, Marshals, and latterly even Probate Judges, have been selected by the Administration at Washington. The people's voice has had no influence in their choice. In fact, in many instances, they have been selected because they were supposed to be, at least in some degree, hostile to the people among whom they were called to act officially. Of late years this has not been the case to so great an extent. A great change has taken place in public feeling, and the Territorial form of government has not been felt to be so obnoxious. For this reason perhaps, there has not been that jubilation over the news of the passage of the enabling act, as there would have been a few years since. Another reason that has contributed probably to the keeping down of excitement, is that the failure of the repeated efforts to have the Territory admitted as a State, has caused doubts to grow up in many minds as to whether the Territory would ever be admitted or not. The news of the signing of the enabling act, scarcely produced a ripple of excitement, and there appeared to be no

great outburst of joy on the part of anyone in public. In the hearts of the masses of the people, however, profound gratitude has been felt. It only needed some one officially to suggest a universal celebration of the event, to have caused patriotic and enthusiastic manifestations of gladness from one end of the Territory to the other. The quietude of the people ought not to be set down to feelings of indifference to the immense advantages which Statehood brings, but rather to the absence of some official announcement of a day of rejoicing to have furnished them the occasion for the outpouring of their heartfelt gladness, at the obtaining of their full rights as free men, under the Constitution of the United States.

We congratulate the people of the Territory, and especially the old settlers, on the passage of this important act.

Every man, woman and child within the borders of the Territory, should rejoice and praise God for the prospect which now presents itself of everyone attaining the full rights of citizenship. It is a great event, especially when we consider that there are three generations not of time, but of people and we are passing into the fourth generation, who have never yet had the privilege of voting for a President of the United States, or for a Governor, or for a Judge. Forty-five years is a long period for American people to live in such a condition. We know of men who came to these valleys in early manhood, who are now grandfathers, and themselves, their sons and their grandsons, have never enjoyed the full rights of American citizenship, and there are instances where the fourth generation has come upon the scene while this condition has still prevailed.

The making Utah a State will bring

her population into closer contact with the nation, and increase the interest, especially in the rising generation, in public affairs. The national policy will be the subject of examination and study. Her citizens will feel that they have attained full political manhood. When men do not enjoy all the rights with their fellow-men there is a sense of inferiority felt. Admission as a State will remove this. Every voter will feel that he has a voice in the affairs of the nation, and in the selection of those who are to be intrusted with power. The effect of this on the general character of the population will be elevating and beneficial. Every branch of industry, also, and every enterprise will feel the stimulating effect of the recognition of the Territory as a State. The people of Utah have already achieved a high character for many of the higher qualities of manhood. In the new opportunities now likely to be furnished them, they need not feel diffident in competing with their fellow-citizens in any section of the Union. In business circles their credit is the highest. The honesty, probity and integrity of the people are never questioned. Probably no population of equal size of that of Utah, gives greater evidence of musical and artistic ability. The young men and women who go from here to the East as pupils in the higher educational establishments, such as universities, conservatories of music, etc., occupy the front rank. And there is probably no other community of an equal population in the United States—and it may be said in the world—where there is a better foundation for a great working and thinking people.

We can readily imagine what Utah would have been if she had had equal opportunities with her neighbors, which

have been admitted into the Union of States. Colorado was not the equal of Utah when she was admitted twenty-eight years ago; but, releasing her from Territorial bondage, gave her an open career, unfettered and unrestrained by obstacles that lie in the pathway of a Territory. She has gone forward with great rapidity. There can be no doubt that Utah would have kept pace with her progress and would not have been distanced in the race; she would have maintained the advantages which she then possessed.

There is a great destiny before Utah, and nothing can prevent her fulfilling it. Her population is stable, wedded to the soil, are self-sustaining to a wonderful extent, frugal and economical, and animated by high aims. With the elevated ideas of the majority of her people concerning government and its administration, should Utah have the opportunities that others of her sisters have had, she will be an example in every direction that will call forth commendation and admiration.

The Editor.

LEARNING THE ALPHABET.

It would be a little curious to know the method by which the alphabet has been learned by different persons, who have been all obliged to lay this humble foundation stone of learning, before they could make any advancement in literature. I doubt if the majority have taken their first lessons in the orthodox way from books and primers. I know a little fellow whose education began on the cook stove, and the cologne bottle, and who could not be put off with "by and by." Children often learn their letters from painted signs which they often see, or mottoes on the wall, but

more often probably from the pretty building of blocks, now so common. Get over this first mile stone the easiest way you can, and let children be beguiled with it if possible. It is one of the hardest lessons they will ever have, unless it may be the multiplication table. It is a pity it must come at the outset of their career, but it is unavoidable.

A certain French prince was so lazy or dull that nobody could drill the alphabet into his head. At last, a plan was hit upon, which succeeded. He was surrounded by twenty-four servants, each with a huge letter painted on his chest. He did not know their names, and if he wished for any service, he must call them by their letters. In this way, he at last learned them, for to wait upon himself was even harder than learning his letters.

So the little Atticus learned his Greek alphabet from the little slaves with whom he played, each one of whom wore his appropriate label. It must have sounded odd to hear the little Greek call out now Psi, and now for Omicron.

A faithful and most earnest teacher of children with enfeebled intellects seemed to have exhausted every art to teach his class their letters, but without success. Finally he took them into a darkened room and showed them the letters in phosphorus on the wall. This so fixed their attentions that at last he overcame the difficulty and the foundation was laid which he so earnestly desired. Many of them became good readers and made some advance in other studies, though they appeared at first hopeless imbeciles.

BENEVOLENCE without love has no more heart in it than a grindstone.

THE TWO PATHWAYS.

There's a path where pretty flowers,
Rich with perfumes, scent the air;
By its sides are gilded bowers
Filled with gems of dazzling glare;
Where sweet music steals the senses
With its light, fantastic charm;
Where all seems an Eden blended
As we linger on love's arm.
O, the swiftly fleeting moments
While enraptured with the gaze
Of the many gay admirers,
All bestowing looks of praise!
O, how powerless to resist them,
Even if we know their aim!
So attentive, so enchanting
That we tremble at the name.
Light and swift the feet that tread it
Ah! so quickly do they stray,
That they fail to note the evil
Strewn along that pleasant way.
Being blinded by its pleasures
Till they fail to note its pangs:
For beside it coils a serpent
With its deadly poisoned fangs.
And this gilded path is pleasure,
On its sides are fashion's bowers,
Its allurements shining treasures,
And temptations are its flowers.
Dainty wine, the hidden serpent
Whose rank, deadly poisoned fangs
Kill the soul and steal its honor;
Shame—remorse—the bitter pang.
While unnoticed lies a pathway
Far apart, and so obscure
That unwary feet pass by it
To the one that doth allure;
And this path all uniniting,
Cold and lonely doth appear
To the youth, who, bent on pleasure,
Seeketh naught but mirth and cheer.
Straight and narrow is the pathway
Of the saint most pure, divine;
But bright resplendent is the light
That from the soul doth shine;
And the angels walk beside it.
Thongh unseen by mortal eye;
They assist each wandering pilgrim
Standing ever ready by.
On that path sweet, sacred virtue
Walks beneath a sable shroud,
Wrapt in solitude she passeth
All unnoticed by the crowd;
And the angels, her companions
Bear her ever nobly on,
Till she finds the pathway ending
At the beautiful white throne.

Annie G. Lauritzen.

Juvenile Instructor

GEORGE Q. CANNON, EDITOR,

SALT LAKE CITY, AUGUST 15, 1894.

EDITORIAL THOUGHTS.

The "Old Folks" Excursion.

THE yearly excursion of the "Old Folks" has been continued now for nineteen years. It was a happy thought to suggest such a method of giving pleasure to the aged, many of whom, except for the annual excursion, would not think of leaving home and mingling with companions of their own, or any other age. Elder Charles R. Savage is credited with having made the suggestion, and he has ever been an active promoter of these excursions, and has contributed largely by his industry and zeal towards making them successful. The committee which has had them in charge has always sought to select suitable places to which the "Old Folks" could go and enjoy themselves to their entire satisfaction. And with the aid of the citizens of these places they have never been disappointed.

This year the Saltair Beach Company proffered their superb pavilion to the "Old Folks" committee as the place for the annual excursion, and the Salt Lake and Los Angeles Railway Company offered to carry these venerable people in their cars to the pavilion. The gathering was a notable one, and everything possible was done to make the guests happy. Nowhere else, probably, on the face of the globe could such a sight have been witnessed—upwards of one thousand people of both sexes in one assemblage all of whom had passed seventy years of age! There were seven of the company who had passed ninety

years, and a large number who had passed eighty, among these were Presidents Wilford Woodruff and Lorenzo Snow, the former carrying his eighty-seven years as lightly as many men carry theirs of sixty, and the latter having the erectness and bearing of a man at least twenty years younger than himself. In these two Apostles the young men can see, strikingly illustrated, the grand results of lives of virtue, temperance, industry and the keeping of the commandments of God. It is not overstating the truth to say that probably no man of his generation has done more hard, manual labor than President Wilford Woodruff. He has been an incessant worker also with his pen, and even now, at his advanced age, he does not relax his labors in recording passing events, and in keeping up his personal correspondence. President Lorenzo Snow, also, appears to forget that he has passed his eightieth year, and attends to his duties as though he was in the prime of life.

Many other names might be mentioned of persons of both sexes who were very well preserved; in fact, speaking of the company as a whole, they were remarkable, when their age was considered, for their vigor.

It was most interesting to witness the pleasure exhibited in the meeting and greeting of old friends and acquaintances. There were some brought together who had been separated for long years.

The changes in each other's appearance called forth comment; but it was not sorrowful comment; for if there was one feature of the gathering which was more striking than another, it was the general cheerfulness which prevailed. The tone of mirth and gaiety was apparent in every group.

Observation has proved that cheerfulness is essential to longevity. Low spirits, depression and gloom are not conducive to good health. Persons of that disposition may live to be very old; but when they do, they are rather the exceptions. The hopeful, the cheerful, and even-tempered, other things being equal, appear to have the best hold upon life. As the religion of the Latter-day Saints has the effect to make people contented and happy, they should naturally live to a ripe old age. And there can be no question that Latter-day Saints generally are long-lived. Visitors all remark these peculiarities of our communities—plenty of children, plenty of sages. They say they never saw so many old people in proportion to the population as are to be seen in Utah. The two elements of numerous old people and troops of children in times past were deemed necessary to a state's perpetuation and prosperity—old men for counsel, young men for war. It is sincerely hoped, however, that in our communities we shall never have occasion to use our young men for warlike purposes.

Goodness and Longevity.

Medical authorities of high rank declare that health is to a great degree hereditary; and they agree also that, as a conclusion of science, death comes as the result of hereditary transmission, even where the conditions are most favorable to life. But here comes a feature of rare interest and importance; it is found that good qualities have a better chance to be transmitted than their opposites, because they aid the individual in his struggle for existence. It has actually been demonstrated that a race which has a low degree of longevity, can acquire, by persistent

attempts to live in the best conditions, a long average duration of life. Why then may not a community whose aim is to be good, also live to be aged, especially with God-given laws of health and every inducement to avoid excess? No matter how generous the estimate of those who in every million in the United States, live to be ninety or more, it is very certain that these valleys of the mountains,—high, pure and healthful—will always furnish their full share. The present time may most truly be called the day of old men—men who, though already long past the length of the allotted span—three score and ten—are influential and prominent in the world's affairs. President Woodruff, 87; Pope Leo XIII, the head of the Catholic Church, 84; Gladstone and Bismarck, the greatest of European statesmen, the former 85, the latter 79; on our own side of the water, Oliver Wendell Holmes, poet and philosopher, aged 85; Neal Dow, the great leader of the prohibition movement, now past ninety; not to mention a score of statesmen, publicists and judges nearing that advanced milestone on life's roadway. Of women past the seventy mark may be named the good Queen Victoria: and on this side of the sea, Harriet Beecher Stowe, 82; and Susan B. Anthony, 75; the tried and valiant champions of woman's rights, besides a great host of others. A French philosopher who, arguing from his own case, concluded that his understanding decayed with age, would have had proof, in view of these examples, that there was something more than mere possibility in his admission that with those who make good use of their time, knowledge and experience might grow and increase with their years. Surely no age can be ruinous or useless in a man or woman

who, having passed through life in honor and virtue, comes at last to the sweet and venerable evening of the prolonged day! and how much greater the affection for such a parent from children where souls have been trained up in duty and worthiness!

Simple, frugal folk, like the Manx and northwest Germans are among the longest-lived peoples in Europe—their average reaching nearly forty years, thirty-three used to be regarded as the average age of man, computed not from the total number born into the world but from those who passed the age of infancy. This average has been materially extended during the past half century; it would be much more so if with the advancement in sanitation, medicine, cooking, clothing, etc., there were not also excess and effeminacy. Those who know the most ought naturally to live the longest, statistics, however, fail to show such a record.

The Average Length of Life.

It is stated upon competent authority that the present length of human life is greater than it was two or three hundred years ago. There was a time when in England out of every one thousand living persons, eighty died annually. Now it is stated that little more than twenty pass away.

An accurate record has been kept for three centuries in the city of Geneva in Switzerland, of the births and deaths of the population. From this record it appears that three hundred years ago the average duration of life in that city was twenty-one years and two months, but in this century it has reached forty-seven years. We read of terrible epidemics and plagues which raged in the middle ages in the various countries of Europe, by which thousands and thou-

sands of persons were swept away in a short space of time. This had the effect to reduce the average of human life. It is argued, however, that this was not an unmixed evil, for those who survived were generally persons of unusual health and vigor. It was a survival of the fittest and the weakly being thinned out, the new generations for this reason were tougher and stronger as a race. Fears are now expressed that, even with the increased average of human life, vigorous health and strength may not be so common. Our improved methods of life, our warmer and better furnished houses, our greater conveniences and multiplied comforts are likely to prolong the lives of the weakly and to make the people lose their tone, and become tender and effeminate, and in this way invalids increase. It is claimed that weakly people who are kept alive by the comforts which have multiplied, and the improved methods of living, are begetting children, and hence, though longer-lived, they are gradually producing a feebler race of men and women. There is a show of reason in this line of argument.

The first settlers of these valleys of Utah were a very hardy body of people. The privations and hardships to which they had been exposed from the time they left Nauvoo had thinned their ranks of all who did not have unusual bodily vigor. The graves at Garden Grove, at Pisgah, at Council Bluffs, at Winter Quarters, and all along the line of travel, attest the truth of this. The aged, the weakly and the unhealthy sank under the exposures and privations to which they were subjected; the survivors who reached here were well adapted to be the progenitors of a physically superior race. The results have proved this.

Since then a new element has come into the valleys, which has not been subjected to the severe tests which the first settlers had to endure. Still, even they have not escaped trying ordeals; the long journey across the plains, the creating of new homes and the contest with the adverse conditions which have confronted every settler in this desert land, and the accompanying privations have had the effect to thin out the feeble from among them and to leave tough and hardy survivors. Now, however, conveniences and comforts have multiplied around the people. There no longer exists the necessity for such exposure and such privations as had to be met in former times. On this account it is the imperative duty of every individual to so observe the laws of life and health, that he may not only insure his own physical well-being, but that he or she may be the progenitor of healthy offspring. This is the Lord's design concerning the Latter-day Saints. They will be a healthy, muscular, and long-lived people; this undoubtedly is the future before them. For, those of them who will not observe the laws of health and the counsel which the Lord has given them concerning diet and the articles which they should refrain from using, have no promise of escape from the pestilences and plagues which the Lord has said shall yet sweep off the disobedient.

HEAVEN smiles with love and admiration on those who seek to cheer the desponding heart, or lighten by act, or word, or look, the burden borne by the weary soul.

THE man who lives to help other people will soon have other people living to help him.

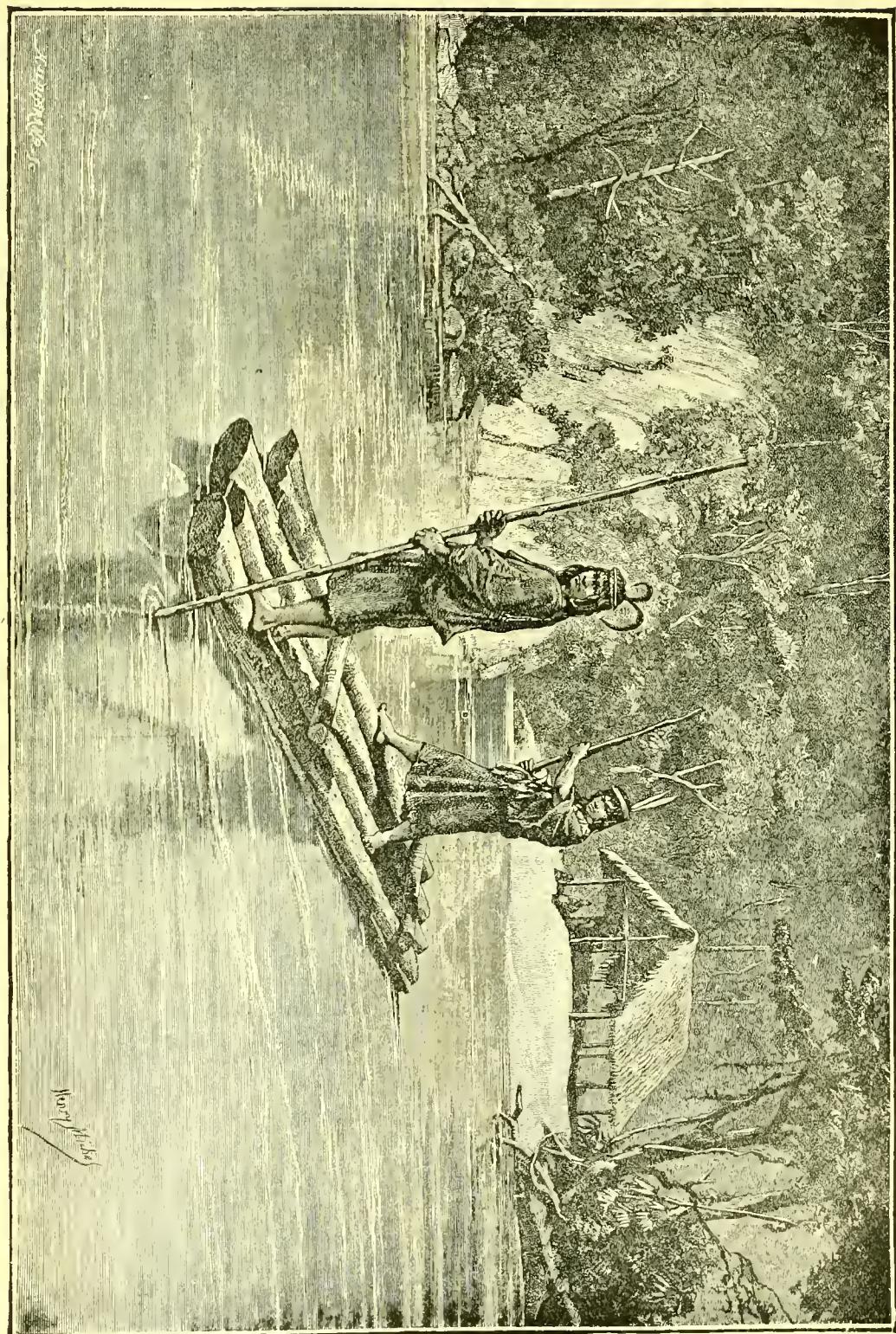
INDIANS OF SOUTH AMERICA.

As is the case in North America, the natives of South America are divided into several nations, and these nations are subdivided into numerous tribes. Although similar in general appearance and characteristics, they differ in their habits and mode of life according to the climate and character of their country and surroundings. Most of our readers are more or less familiar with the ways of the red man; it is therefore unnecessary to dwell here upon his general characteristics.

What is of most interest regarding uncivilized peoples are their peculiar and often ingenious ways of procuring the necessities of life. As most all uncivilized races depend for an existence upon what nature provides, with very little, if any cultivation; they often display considerable skill in procuring what they need.

The native tribes of Guiana, whose country is tropical, being near the equator, have very little difficulty in procuring fruits of various kinds, which are produced in great abundance, but they are fond of monkeys and birds, which are not easily captured. Many of the trees in their country grow to a height of from seventy to one hundred feet before they shoot out branches. Among the foliage of these tall trees the birds and monkeys spend their time.

It would appear that such a place would be almost entirely beyond the reach of their human foes. But the natives are cunning enough to devise means of catching these creatures. Their weapons for this purpose are the blow-gun and poisoned arrows. The blow-gun is made of a slender, hollow reed which grows to the length of sixteen feet without a joint or knot. It is about half an inch in diameter, and



very thin and light. This of itself would not be strong enough. There is in the tropics a kind of palm that has a hollow center filled with pulp. A piece of this the same length as the reed is secured, the pulp removed and the reed inserted and fastened in its place. After forming a mouthpiece at one end and tipping the other end with a certain kind of nut-shell to protect it from injury, the gun is completed. A gun of this description is generally about twelve feet long, and weighs only about one and a half pounds.

The arrows used for this peculiar kind of gun, are made of the leaf ribs of a species of palm. They are thin as a crow-quill and measure about ten feet in length. To make them fit the barrel of the gun through which they are projected a tuft of cotton is tied around the butt. This also answers the same purpose as feathers on the end of arrows used with a bow. The points are made as sharp as needles, and are dipped in a very strong poisonous mixture.

The arrows are blown from the gun with a sharp sudden expulsion of the breath. An expert shooter can send an arrow more than three hundred feet with this simple weapon. The natives who use these guns are very accurate in taking aim, and when a bird is hit the poison takes effect so readily that it is stupefied almost in an instant, and cannot escape. The arrow points are slightly barbed, and just below the poisoned head is a thin neck, so that if a bird or monkey when struck, attempts to withdraw the arrow from the wound the head breaks off and remains in the flesh.

For the purpose to which this gun is put, it is more serviceable than would be a shot-gun or rifle, as it is almost noiseless and does not frighten other birds away when one is shot.

For killing other game, such as the turtle, the natives of Guiana use bows and arrows. The latter are somewhat different to those already described, being modified to suit the special purpose for which they are used.

The mixture used for poisoning arrow heads is sometimes used to catch fish. A small quantity thrown into the water will stupefy or kill a great number of fish, and as they rise to the surface the natives take them up.

The Aracanians and other Indian tribes dwelling farther to the south depend a great deal for food and clothing upon the wild animals of the plains and hills. In capturing their prey they exhibit as much skill as do the natives of Guiana, but their weapons are necessarily quite different. The most common appliance they have for securing the wild animals that abound in their country is the lasso, with the construction of which you are mostly familiar, it being merely a rope made of strips of braided rawhide, with a noose at one end. The Indians who use the lasso are very skillful, throwing it just where they want it to fall; and by being familiar with the habits of the animals they are after, are very successful in procuring their prey.

Another peculiar weapon used more especially by the Patagonians is called the bolas. It is used not only to capture animals, but also in their warfare. The bolas consists of three round stones or pieces of iron or copper fastened to the ends of strong strips of rawhide, from three to nine feet long. The free ends of the rawhide are fastened to each other, and the weapon is complete.

The method of using the bolas is similar to that of the lasso. The hunter grasps the knot that holds the three strips together and swings the three

balls around over his head to set them in motion, and then throws them at the animal he is chasing. If the object of his pursuit is within fifty yards distance the hunter is pretty sure of his prize, so skillful is he in throwing the weapon.

It is not always the intention of the hunter to kill the animal with the bolas. If he wishes to catch a wild horse he can throw the bolas in such a way that the balls, which are continually circling in their flight, will cause the attached strip to wind about the horse's legs so tightly that the animal cannot move, and suddenly falls to the ground; or, if he chooses, the hunter can throw it about the horse's neck in such a way as will stop its flight, and it can be captured without injury.

The accompanying picture will give some idea of the style of houses the natives of the northern parts of South America build. The climate being so warm they have no need of walls to their houses. What few household articles they own, they usually suspend from the cross bars that support the roof. They sleep in hammocks swinging between the upright supports of the building. In the warm and damp parts of the country the natives carry their hammocks with them when on a hunting expedition. When they stop to rest they fasten their hammocks to the trees and rest in them, as the ground is often too damp and muddy to sit upon.

It were better to have no opinion of God at all, than such an opinion as is unworthy of Him; for the one is unbelief, and the other is contumely; and certainly superstition is the reproach of the Deity.

THE ARTICLES OF FAITH.

(Lectures by Elder James E. Talmage, before the Church University Theology Class, Salt Lake City.)

SUNDAY, March 11, 1894.

THE BOOK OF MORMON.

(CONTINUED FROM PAGE 475.) 

THE DIVINE AUTHENTICITY OF THE BOOK OF MORMON constitutes our most important consideration of the work. This subject is one of vital interest to all earnest investigators of the ways of God, to every sincere searcher after truth. Claiming to be, as far as the present dispensation is concerned, a new scripture, presenting prophecies and revelations not heretofore recognized in modern theology, announcing to the world the message of a departed people, written by way of commandment, and by the spirit of prophecy and revelation, this volume is entitled to the most thorough and impartial examination, possible for the student to bestow. Nay more; not alone does the Book of Mormon merit such consideration, it claims, even demands, the same at the hands of the world today; for surely no one professing the most cursory belief in the power and authority of God can receive with unconcern the announcement of a new commandment having the seal of divine authority upon it; no man can reject or ignore the word of God and be held guiltless. The question of the authenticity of the Book of Mormon is therefore one in which the world is interested.

The Latter-day Saints base their belief in the book on the following proofs: (1) The agreement between the Book of Mormon and the Bible; (2) the fulfillment of ancient prophecies accomplished by the bringing forth of the Book of Mormon; (3) the strict agreement and consistency of the Book

of Mormon with itself; (4) the evident truth of its contained prophecies.

(1) THE BOOK OF MORMON AND THE BIBLE agree in all matters of tradition, history, doctrine and prophecy upon which the two records treat. These two volumes of scripture were prepared on opposite hemispheres, under conditions and circumstances widely diverse, yet between them there exists a surprising harmony, inexplicable on any other grounds than those of divine inspiration in the preparation of both. The Book of Mormon contains a number of passages quoted from the ancient Jewish scriptures, a copy of which Lehi and his family brought to this country in the plates of Laban; and in the case of such passages, there is no essential difference between Bible and Book of Mormon versions, except in cases of plain error in translation, usually apparent by contradiction in the text of the biblical passages; there are however numerous minor variations in the two readings; in the which, careful comparison will usually demonstrate the superior perspicuity of the Nephite scripture. In considering such cases of Book of Mormon quotations from Jewish sacred writings, it must be remembered that the transcriptions were made from the most ancient scriptural versions, not from the Septuagint nor the Vulgate, far less from more modern editions of the Bible; and their present rendering of the passages in our tongue is through direct, independent, and inspired translations from the originals.

ANCIENT PROPHECY has been literally fulfilled in the coming forth of the Book of Mormon. One of the earliest prophetic utterances directly bearing upon this subject is that of Enoch,* the antedilu-

vian prophet, unto whom the Lord revealed His mighty purposes for all time. Witnessing in vision the corruption of the earth, succeeding the ascension of the Son of Man, Enoch cried unto his God, "Wilt thou not come again upon the earth?" "And the Lord said unto Enoch, As I live, even so will I come in the last days. * * And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth, and the heavens shall shake and also the earth, and great tribulation shall be among the children of men; but my people will I preserve, and righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of Mine Only Begotten. * * And righteousness and truth will I cause to sweep the earth as with a flood to gather out Mine own elect from the four quarters of the earth, into a place which I shall prepare." The Latter-day Saints regard the coming forth of the Book of Mormon, together with the restoration of the Priesthood by the direct ministration of heavenly messengers, as a fulfillment of this prophecy, and of similar predictions contained in the Bible. David, who sang his psalms over a thousand years before the Meridian of Time, declared, "Truth shall spring out of the earth, and righteousness shall look down from heaven."* And so also declared Isaiah.† Ezekiel saw in vision‡ the coming together of the stick of Judah, and the stick of Joseph, signifying, as the Latter-day Saints believe, the Bible and the Book of Mormon. This constitutes one of

* Psalms lxxxv, 11.

† Isa. xlvi, 8.

‡ Ezek. xxxvii, particularly verses 16-20.

the strongest prophecies concerning the coming forth of this marvelous volume.

(3) THE CONSISTENCY OF THE BOOK OF MORMON sustains belief in its divine origin. The parts bear evidence of being written at different times, and under very widely varying conditions. The style of the component books is in harmony with the times and circumstances of their production. The portions which were translated from the plates bearing Mormon's abridgment contain numerous interpretations as comments and explanations of the translator; but in the first six books, which, as already explained, were translated verbatim from the smaller plates of Nephi, no such annotations occur. The book maintains strict consistency throughout all its parts; no contradictions, no disagreement in data have been pointed out.

BOOK OF MORMON PROPHECIES.—But stronger proof still may be found in the evident truth of its contained prophecies. Prophecy is best proved in the light of its own fulfillment; and of the numerous predictions concerning the last days found in the Book of Mormon, many have already been strictly realized; others await fulfillment under conditions which seem now rapidly forming. Among the most remarkable of Book of Mormon predictions concerning the dispensation of the fullness of times are those concerning its own coming forth, and the effect of its publication among mankind.

But let not the reader content himself with such evidences of the divine origin of the Book of Mormon. Though analogy and reason point to its authenticity, and impartial investigation practically proves the same, there is yet a higher and more effectual means of ascertaining the truth or falsity of this

wonderful work. Like other scriptures, the Book of Mormon is to be comprehended only through the spirit of the scriptures; and this is obtainable only as a gift from God. But this gift, priceless though it be, is promised unto all who would seek for it. Then to all let us commend the counsel of the last writer in the volume, Moroni, the solitary though divinely inspired scribe who sealed the book, afterward the angel of the record who brought it forth:

"Behold I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts.

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost;

"And by the power of the Holy Ghost ye may know the truth of all things."

GUILT, though it may attain temporal splendor, can never confer real happiness. The evident consequences of our crimes long survive their commission, and, like the ghosts of the murdered, forever haunt the steps of the malefactor. The paths of virtue, though seldom those of worldly greatness, are always those of pleasantness and peace.

POACHING IN BOHEMIA.

The Ways of Bohemia.

CHAPTER XIV.

WHEN Dalrymple flung open the door to his caller, resolved to face disaster with a bold front, he found there only Tom Seymour, who requested a moment's conversation with him, drawing him along to the front of the hall, where a window looked down into the brightly lighted street. Here Seymour took up an easy if not graceful posture, planting his right foot on the window sill, and resting his elbow on his knee. In his hand he held a fresh lit cigar, an unusual indulgence for him, but which emphasized the air of easy affluence he wore.

"Dalrymple," he said brusquely, "I want you to do me a little favor."

The young sculptor silently awaited his request, oppressed by a sense of his utter inability to confer a favor upon anyone. Seymour did not look like one in need, but if he should have come to ask a loan, what a veritable travesty of fate!

"I have seen hard times myself," continued Seymour, and Cliffe's apprehensions gained weight. "Everybody is sure to meet with hardships and disappointments, when he has his own way to make in the world."

"What is he coming to?" groaned Cliffe to himself.

"And people have helped me," Seymour went on: "Fact is, we've got to depend on each other a little in this world. So you won't take offense if I ask you to make use of this for a while," crowding some bits of paper into Cliffe's hand.

There was no mistaking the crisp rustling of the notes. By the dim light Dalrymple made out the figures on the

bills. A certain characteristic air of self-sufficiency seemed to fall away from him that moment. His voice was husky as he held out the notes to Seymour.

"Seymour, you're the best fellow I ever knew. But I can't do it. Do you suppose I don't know your circumstances? It would be an outrageous imposition."

"Fudge! I haven't the slightest use for the money just now. I wouldn't know what to do with it if I kept it. It's only a loan. I shall exact a fine usury for it some day. Oh, hang it, Dalrymple! You shall take it."

Straightening himself, and thrusting his hands into his trousers pockets, he put the matter decisively aside, saying, in his usual tone of easy good comradeship:

"Can't we persuade the ladies to go out and take a little supper somewhere? I've been working on a long detail today, and am downright famished."

They went into the room together, and Seymour, going straight to where Janet sat, bowed over her sewing, coolly relieved her of the work, bundling it into a clumsy roll and tossing it on the table. Cliffe looked upon this audacious act with amazement, and his surprise was heightened when he beheld the submissive air with which the girl yielded to this tyranny, and meekly arose to don hat and jacket.

Out of regard for Bohemia and the sore ordeals through which its inhabitants often so bravely pass, this narrative will not specify the precise quantity of roast chicken and mince pie consumed by the little party that night; nor is it necessary to inform the public what a prodigious appetite Tom Seymour developed, nor yet how recklessly he defied the others to keep up with him. But

on the way home, as they passed into the shadow of the Safe Deposit Building, a confidential talk begun between the brother and sister, encouraging Seymour and Janet to pair off and fall a little behind, a sudden tremor shook Janet's form, and a gasping laugh that was half a sob, burst from her lips.

"Why, Miss Janet!"

The girl answered with a ripple of hysterical laughter.

"It is so absurd. I wonder what people thought, to see me eating away, like a famished Guinea pig. And I know the waiter was scandalized. But I was so hungry. Do you know, I hadn't had enough to eat before, for two weeks."

They had come to the glass front of the basement, where the great safe stood, guarded by bronze figures in armor. He took her by the shoulder, for he was not a man of manners, and turned her around so that the light from the blazing burners within fell full on her face.

He saw then how the rounded childish outlines had lost their full, fresh curves, and how the dimples had grown to hollows during the last month.

"Janet Duncan, promise me on this spot that you will never let matters come to such a preposterous pass again. Promise that you will let me know first," he growled in a hoarse voice.

The girl shrank back, alarmed by his fierce tone and savage manner, then raised her small figure to its full height and darted a look of scornful resentment upon him. Something in his eyes abashed and disarmed her.

"I promise," she said softly, feeling herself fast drifting away, a willing captive to this stronger will.

They became conscious that the blue-coated officer in the basement had ceased

his steady pace, and advancing to the window, was regarding them with curiosity not unmixed with suspicion.

Janet caught Tom's arm, with a little cry of dismay; but that erratic individual, who knew everybody and was known by everybody, not in the least disconcerted, raised his hat to the officer, and bending over the iron railing which guarded the area, remarked coolly:

"All right, Bachelder. Just looked around to see if you are taking good care of that deposit of mine."

The officer, recognizing him, grinned appreciatively and resumed his monotonous round.

Seymour invited Dalrymple to take a little stroll that evening before retiring.

During this walk some plain truths were spoken by Seymour to the younger man, and received by the latter in the most amiable spirit.

Something of their tenor may be judged from a vigorous remark made by Dalrymple, as they paused beside the fountain which marks the intersection of Montgomery Avenue and Kearny Street.

"If I had a son, and after giving him good advantages, he failed to qualify himself for making his way in the world, I should be tempted to regard it as a merciful deed, if someone would tie a stone around the rascal's neck and push him off one of the wharves."

A man who had been lounging in the shadow of the fountain, gave a smothered groan at these words, and slunk off across the street. The two friends looked curiously after him, and exchanged significant glances.

The midnight loafer was Paul Graham, Seymour's thriftless brother-in-law.

"I sometimes think I made a mistake in not throwing myself, in the outset, among the right crowd of men," said Dalrymple a little later. "Not that I

haven't hugely enjoyed the society in the cave, and received any amount of benefit from the men I met there. But if I had permitted my name to be proposed at the Bohemian Club"—

"Dalrymple," said Seymour seriously, "unless you have considerable money to throw around, let me advise you to deny yourself the pleasure of belonging to the Bohemian Club."

"But I thought it was the regular thing to become a member—for a man following a profession like yours and mine. What does the name mean, anyhow?"

"It used to mean that a member was following either the drama, literature or art, for a livelihood, or else was in close sympathy with the fellows who did so; but the day for that has gone by. The Club nowadays is largely composed of rich men and rich men's sons. There are a few of the old members left, but they form a close communion, and you don't absolutely need to belong to the Club to become acquainted with them, and it doesn't by any means follow that they will take you in because you are a member of the Club. And it's rather an expensive thing to keep up with the new men."

"Then I think I shall have to get along without the Bohemian Club," said Dalrymple.

"I think you can get along without it," said his friend. "The value of such organizations, to men of our kind, is lost as soon as they become unwieldy in numbers, and virtually unrestricted in membership. It's a delightful place to spend an hour or an evening, but it is scarcely the place a man would seek whose head is filled with plans for work.

As the young men reached the doorway of Aladdin's Cave, a deep voice hailed them.

"Boys, I want you to come around to Harmony Hall to-morrow night. I'm going to run for the nomination for Assemblyman in the district, and I want you to stand by me."

"Certainly we will," replied Seymour, recognizing their fellow-lodger. "But what is the meaning of this, Major Romney? I didn't know you were in politics."

"No more did I," replied the Major confidentially, "although I've written enough, on both sides, to fill a volume of Congressional Records. It seems that a lot of unscrupulous rascals have got hold of the district, and are trying to roll some big jobs through the legislature. Some of the better citizens want me to run and I've consented to."

"Running for office, a Bohemian of Bohemians!" commented Seymour, gaily. "I'm afraid it isn't consistent."

"Bohemia is everything that is inconsistent," stoutly insisted the Major. "And if you have any further doubts of it, Seymour, I'll prove it to you. I have written the speech of the opposing candidate."

"Great Scott! How did he come to ask you to do that?"

"Oh, that was before I had any thought of running. He is a young Irishman, with quite a gift for oratory, but with no corresponding mental development: you know the sort. It was fifty dollars in my pocket, and I took the job. I confess I was confounded when they proposed I should run against him, but I compromised my scruples by deciding to speak extempore. McGillivrae has the advantage of my best studied wit. I shall deny myself all but the inspiration of the moment. But I shall take pains to secure my pay from him before the ball opens tomorrow night."

The young men roared with laughter over this exposition of the Major's sentiments.

"Be sure and be on hand, boys," was his parting injunction. "I don't want to take any unfair advantage of my enemy, but, armed as he is, with the best products of my brain, I may need support when my turn comes. A little judicious applause sometimes works wonders in loosening one's tongue."

Flora Haines Loughead.

(TO BE CONTINUED.)

IN EARLY DAYS.

My Introduction to Mormonism.

[CONTINUED FROM PAGE 464.]

After resting a few days at the place appointed for our gathering, those who were to compose the company having mostly gathered in, we made a start, having first sent a few brethren ahead as pioneers to blaze the trees through the timber and mark out the trail for the wagons to follow. This company was composed of Saints who came to California in the ship *Brooklyn*, and members of the Mormon Battalion.

In starting out with the wagon company I had some experience which was quite new to me, that was, managing and driving four yoke of oxen.

The first day out I managed to upset the whole load of goods from my wagon, while passing a dug-way on a side hill. This accident caused me to doubt my ability as a teamster, and I supposed "the voyage was up," as we sailors usually think the voyage about ended when the ship is capsized. However, the boys came to my assistance, and with their experience and strong arms soon had my wagon righted up and the goods replaced, and not much damage was done. This mishap tended to lessen my self-confidence in managing a

team, and I made arrangements with Timothy Hoit to buy my wagon and oxen, and haul my goods for me, and I rigged up some pack animals and joined the pack company. So I parted with the wagon company and took the trail ahead of them. We had not traveled but a day or two on the trail marked out by our pioneer brethren when we met some Indians dressed in some of the clothing belonging to the brethren who were ahead looking out the road. We soon came to the spot where our three pioneers had been murdered by the Indians. It was near a beautiful little spring in the midst of a heavy growth of fine timber. Signs of a fearful struggle were apparent where the brethren fought for their lives. The Indians must have crept upon them while they were asleep, and attacked them perhaps with their own arms. A buckskin purse well filled with gold was found lying on the ground. We buried the bodies as decently as circumstances would permit, and a rude inscription was placed on the spot to tell the sad tale. This sad accident caused a deep gloom to rest upon our whole camp; it served to make us more than ever watchful and vigilant.

We traveled on pioneering our own road the rest of the way over the Sierra Nevada Mountains. I remember we traveled a goodly portion of one day on snow as we made the summit. We finally made the pass and descended down into Carson Valley and on to Truckee River, where we rested ourselves and animals a short time, for we now had a stretch of country of ninety miles across to the Humboldt River, a desert without water and but very little feed. While resting here we saw a few Indians lurking round in sight of our camp, but did not venture in. We

filled our water canteens and about 3 p.m. left our camp on Truckee River and took the trail for Humboldt. About midnight we came to where our trail led through a rocky pass, and as we reached about midway of the pass there came a shower of arrows from both sides of the trail. The Indians had preceded us and ambushed here in this spot where we were obliged to pass, with the intention of robbing us of animals and outfit. We put spurs to our horses and rushed the pack animals and loose horses ahead of us with all the speed possible at our command, while the arrows flew into our train as thick as hail, and continued till we were out of reach. One large horse belonging to Wm. Muir was killed, and a few others were slightly wounded. This was all the harm we received. Not a man was touched by an arrow. We felt to thank the Lord for our deliverance from what seemed imminent danger.

We rode on without any further molestation during the night, and about 10 o'clock next morning we reached running water on Humboldt River. Our poor animals were so thirsty that we could not keep them from rushing into the river with their packs on, so eager were they to quench their thirst.

We had been so much longer on our journey than expected that our provisions were running very short. We were reduced to hard, dried, "jerked" beef, with a little gravy made with flour and water.

One day, late in the afternoon, while traveling up the Humboldt, I was ahead of the train looking out for a camping place, when I came upon an old camp ground. Here I espied a wolf. He ran off a few yards and turned round to look at me. I drew up my old U. S. Yauger rifle and fired at his wolfship.

He was wounded in his shoulder. I left my horse and ran for him, and as I came up with him he turned upon his haunches and snarled at me. I took my gun and clubbed him on the head, and broke the stock of my gun. I returned to camp dragging my game by the tail as proud as a Nimrod over my achievement; but oh how the boys laughed at me when they learned I had broken my gun stock! They said I should have re-loaded, and finished my game with another shot. This was the first game ever killed by my shooting. The wolf was soon skinned and dressed, and we were so hungry for fresh meat that he was soon disposed of by broiling or roasting him on the coals. I have eaten a great many different kinds of animals, but of all that I ever have tried that wolf was far the worst. I can almost taste him yet as I think of it.

We continued our journey without anything worthy of note till about the 1st of September, 1848, when we arrived at Ogden. Here we obtained some fresh provisions from Captain James Brown and a mountaineer by the name of Goodyear. From Ogden we followed an Indian trail which led us in a direct route from Haight's Point to the Hot Springs. The Great Salt Lake now covers miles of the route we traveled.

On the 6th day of September, 1848, we arrived in Great Salt Lake City. I remember thinking the name was much larger than the city, which consisted of three mud forts called the North, South and Middle Forts, enclosing ten acres in each fort, if my memory is not at fault. The Saints who had emigrated from the East, and a few from the West, were all located inside of these forts or enclosures, probably in round numbers not exceeding fifteen hundred souls.

I had now arrived in Zion, where I

desired to make my home. The country was very forbidding in appearance, and looked as though we would not have much to live upon but religion and faith. I had a testimony that the Lord had not brought His people into this land to be starved to death, and I had implicit confidence in the words of the leaders of the people, Brigham Young and the Apostles.

On my trip from California I met Brother Collins, the cook on the ship *Brooklyn*. He had been to Salt Lake, and was returning to California. He gave me a note of introduction to Brother Levi E. Riter, living in the South Fort, as he had boarded there during his stay. Accordingly I called, found Brother Riter had gone to California to recover goods he had sent in the ship *Brooklyn*. Sister Rebecca Riter received me very kindly and consented to have me board there, and make my home for the present with them. I was very grateful for this kind reception, as I was an entire stranger, having no blood kin in the Church that I knew of, and yet I soon felt as much at home as though in my own father's house.

On the 20th of September, 1848, President Brigham Young and company arrived in the valley from Winter Quarters. I sought and obtained an introduction to him. I was profoundly impressed with his appearance. Never did a man make such an impression upon me as he did; and I was more than willing to accept him as the great leader and prophet and counselor to the people of God; this testimony has never wavered in the least from that day to the present.

I had a great desire to make the acquaintance of Apostle Parley P. Pratt, for I reverenced him as my father in the Gospel, on account of the Voice of

Warning, which had much to do in converting me to the faith. Brother John Van Cott used to visit frequently at Brother Riter's, and I was introduced to him. I soon came to esteem Brother Van Cott very highly for his many virtues and strict honesty, and unflinching fidelity to the cause of truth. One afternoon soon after my arrival, I dressed myself up in my best bib and tucker, and Brother Van Cott took me up to introduce me to Apostle Parley P. Pratt. We found him threshing beans before his door, with a wagon box with sides turned down for a floor. He was barefooted, in shirt sleeves, and wore a home-made straw hat with brim nearly separated from the crown, and his ears protruding between crown and brim of his hat. I must confess I was a good deal surprised to find my ideal Apostle in such a plight, and forced to labor in such a manner for his support, for I had the old sectarian idea about the grave and reverend appearance of prophets and apostles, who had little if anything to do with secular or temporal affairs. With such views I could hardly receive Brother Pratt as the man who wrote so many inspired books. In introducing me Brother Van Cott stated I was lately from the Sandwich Islands, and had resided there some three years. Brother Parley flung down his flail and seating himself on a fence began talking about the people on those far-off isles, belonging to the house of Israel. A flood of light and truth flowed in a perpetual stream from his lips, and his whole soul was inspired with his theme. I soon lost all sight of his bare feet, his delapidated hat and general appearance, and was all imbued with the spirit of the great latter-day gathering promised by the Lord to His people, the house of Israel. Never in all my life had I heard such a discourse

so full of inspiration and prophecy concerning the great work of the Lord in the latter days. I found my ideal Apostle to be all that I had imagined and far more.

We sat on that fence, Brother Pratt thus discoursing, till near sun-down, when we were invited in to tea. The writer up to this time had never heard of the doctrine of plural marriage being a part of the belief and practice by the Latter-day Saints, consequently I was very much puzzled when Brother Parley commenced to introduce me to his household, in about this manner: "Brothe H—, Sister Pratt; Brother H,—Sister Pratt," and so on all around the room to some six or seven Sisters Pratt. I was somewhat dumbfounded, for I could not arrive at any conclusion but that they all were Brother Pratt's sisters; yet I could not trace the faintest resemblance in their features, hair, eyes or complexion to my dear Apostle. I ate very little that evening for my whole mind was absorbed in philosophizing on the subject of how could all those beautiful women be the real, natural sisters of my dear Apostle, I was so engrossed with this subject, that of the balance of the visit I remember but very little, and as soon after tea was over, as good breeding would permit, I excused myself and withdrew to my quarters.

Sister Riter asked me how I enjoyed my visit. I replied first rate, but I could not understand Brother Pratt's social status—how it was that he had so many sisters, and none of them resembling him. Sister Riter replied: "Why, Brother H—, they are all Brother Parley's wives." Now I was more confounded than ever. I was not prepared at all for such a revelation as this. It was also suggested to my mind

that perhaps President Young, the Prophet of the Lord, and others of the general authorities were living in the same practice. My poor soul, monogamic taught, fairly revolted at the idea. Thus was I sorely tried and tempted, and my poor faith nearly shipwrecked.

Sister Riter took great pains to enlighten my mind concerning this most holy and pure doctrine, and I felt that I was greatly blessed in finding so good a friend, so capable of preaching the Gospel. She enjoined me to not fight against the principle of plural marriage, and exhorted me to pray unto the Lord for a testimony of its truth. I did as she suggested, and the Lord was pleased to witness unto me the truth of that doctrine. I was now at peace again with the Church, the world, myself and the Lord, and all things looked bright.

My goods having arrived, I bought a log house of Brother Horace Alexander, located just north of the east gate of the South Fort, and commenced shoemaking again, with Brothers John White and O. F. Mead working for me.

The Winter was well spent. I never enjoyed myself so well in all my life, although provisions were scarce and very dear. I paid \$5.00 a bushel for frostbitten buckwheat, the same for frost-bitten corn; \$5. per gallon for frostbitten corn-stalk molasses. Brother Simon Baker had a wooden mill near my door, in which he ground out this corn-stalk juice and made it into molasses. With the squeaking of the old mill, the shouting of the boys and the howling of the big gray wolves, I had no chance to become lonesome. I do not know whether the wolves ever got a taste of that molasses, but if they did, I don't blame them for howling, for my lips smart whenever I think of it.

There was no bolting cloth in opera-

tion at the mill at this time located on City Creek, so we were forced, as it were, to use a healthy diet, and I can truly say I never saw people so healthy as were the Saints during the winter of 1848. We had meetings, parties and schools well attended during the winter and great peace prevailed in the camps of Israel. The gifts of the Gospel were abundantly poured out upon the Saints in their meetings; speaking in tongues and prophesying were the rule rather than the exception. Pride and love of the world seemed almost banished from among us. No one doubted the word of Brigham, the Prophet of the Lord. We loved him and he loved the Saints with all his heart, and served them faithfully by night and by day. He seemed to have a capacity that nothing could escape, from the locating of Temples and directing their building, down to the smallest matter in household affairs. It seemed the easiest matter in the world for him to take our poor emigrant Saints and tell them how to fight the battle of life so that in a very few years they could be found with a nice, well cultivated farm, and comfortable surroundings. I have seen scores and hundreds of such families made so throughout Zion, by hearkening to the counsel of Brigham Young and his co-workers.

During the winter some became a little uneasy, in consequence of hard times, scarcity of provisions, and the general gloomy outlook. The glowing accounts which some of the Battalion boys brought in concerning the gold fields which had been discovered in California, helped to make people restless. President Young, against all human foresight, boldly counseled the Elders to stay at home and cultivate their farms, and promised that those who would do

so would be able to buy those who went to the mines.

F. A. Hammond.

(TO BE CONTINUED.)

An Unexpected Conversion.

In the year 1852 I was called upon by Elder Daniel Spencer, President of the Salt Lake Stake of Zion, to preach in the "Old Tabernacle," in Salt Lake City. Although I had traveled and preached considerably in the world, I had, I am sorry to say, a dread of preaching in the presence of the First Presidency of the Church and Apostles, lest I should present some erroneous doctrine and receive public correction. I hardly know why I should have had such fears, as for every such error corrected I should have received a golden truth, and one Gospel truth is worth more to a Saint of the Lord than all of the false doctrines in the world. Truth is ennobling and exalting; in fact has a sanctifying influence on those who make a proper use of it, while error degrades those who cling to it, hence is much worse than nothing.

I had those fears all the same, and had concluded to make a few brief remarks and make the young Elder's usual apology, that I would "give way for those who could edify the people better than I could."

Just before arising to speak, with these thoughts in my mind, President Heber C. Kimball came and sat by my side. He put his hand upon my knee and said, "Daniel, we want you to preach on the first principles of the Gospel. I know you can do it, for the Holy Ghost will help you."

This gave me some courage, as I had known "Brother Heber," as he was often called, for several years, and never knew one of his predictions to

fail; still a very brief discourse was in my mind.

It was now time for me to take the stand. As I began to arise from my seat, as if anticipating or knowing my thoughts, he said, "Don't mind being short, preach us a good sermon."

He had previously suggested Christ's commission to His apostles, as contained in Mark xvi, 16, 17, as a text. The discourse was intimated to be for the benefit of the gold-seeking emigrants who were on their way by the thousands to California diggings.

Soon after entering the stand and commencing to speak, I caught the eye of one of those strangers and seemed oblivious to all others until all timidity left me. I took in his entire features. Suffice it to say, if not the best, that was one of the plainest and most convincing discourses I ever delivered. Now for the result. Instead of a reproof or correction, Presidents Kimball and Young respectively followed and bore a strong testimony to what had been said. Their remarks were subsequently published in the *Deseret News*.

After remaining at home about one year from the mission narrated in No. 8 of the present volume of the JUVENILE INSTRUCTOR, I was called to take a posse of militia to Echo Canyon to watch the movements of "Johnson's army." While there I made a call upon my old Missouri friend and brother, Captain of the Silver Grays, John Killion.

On entering the tent a familiar face met my eye, but who it was I could not call to mind. I was introduced to him as Brother Cook.

"Brother Cook, Brother Cook," thought I, "where did I ever know Brother Cook? I must have known him somewhere. The face is too familiar for me to be mistaken."

These thoughts flitted through my mind in much less time than it takes me to write them. When I was about to enquire where I had met him, he made the inquiry if this was the Brother Tyler who preached in the Tabernacle in the summer of 1852. That settled it. He was the emigrant whom I had seen but once, and that in a public congregation of several hundred people. He then made in substance, the following statement:

That discourse was the first he ever heard that sounded like Gospel truth. Two of his sons had gone ahead of him to California, otherwise he would have remained in Salt Lake and investigated Mormonism. The balance of his family were with him. He made arrangements to leave them on one of the Cottonwood creeks, while he followed his sons to California, and would return the next year and investigate the work, telling them at the same time to satisfy themselves, and if they wished to be baptized not to wait for him.

On arriving in California what must have been his regret to learn that his sons had sailed for Australia. He followed them, however, and worked with them for a time in the gold mines on that continent.

While laboring thus he heard of an Elder of the Church of Jesus Christ of Latter-day Saints preaching in the vicinity. He went and heard him preach, after which he had some conversation with him. This was Elder Augustus Farnham, President of that mission. During the conversation he informed the Elder that he had heard one discourse from Elder Daniel Tyler in Salt Lake City, Utah. After getting my description, Elder Farnham informed him that the incidents were rather remarkable, as he too had heard the

Gospel first preached by the same Elder in Morgan County, Illinois, many years previously. The sequel to my story is that Mr. Cook soon joined the Church, and was ordained an Elder, raised up one or more branches of the Church in Australia, returned to Salt Lake, bringing a goodly number whom he had baptized with him, and found his family in the Church rejoicing in the faith of the Gospel.

This man will be remembered as the Brother Cook who became a very energetic and trustworthy policeman in Salt Lake City in an early day, and was shot and killed by a desperado who escaped over his dead body, and was himself subsequently killed while resisting arrest near Fort Laramie.

The object of this true story is to teach our children that no matter how weak we may feel, if we will move forward and do our duty, the Lord will sanctify our humble efforts to His glory and the salvation of souls, our own included.

Daniel Tyler.

Incidents of My Early Days in the Church.

THE promise made by Joseph Smith, the great Prophet of the last days, uttered with such great assurance and boldness, gave force and character to his words. It came in contact with the preachers of the different sects and forms of religion of this the nineteenth century.

I allude to the promise mentioned in my last communication, and as found on page 443 of the JUVENILE INSTRUCTOR. Although it is over sixty years since I heard him utter those words, and I at that time was little over 13 years of age, the words are imprinted so strongly on my mind that they are as bright in my memory as they were at

the very moment I heard them. These are the very words of the Prophet: "And as a servant of God I promise you, inasmuch as you will repent and be baptized for the remission of your sins, you shall receive the Holy Ghost, and speak with tongues, and the signs (of the Gospel) shall follow you, and by this you may test me as a Prophet sent of God."

Now, my young readers, who would dare to utter such words and great promises, and offer them as a test, unless he most assuredly knew what he was talking about? Well, he did know, for an angel from heaven had talked with him and given him promises which he neither doubted nor feared to declare.

Not long after a branch of the Church was organized in the Mormon schoolhouse, one of its members (and I believe the first one who received the gift of tongues) was a schoolmate of mine, Miss Mary Curtis, a very nice little girl of only twelve years of age. In one of our meetings Mary arose to testify of her good feelings and the goodness of God to her in bestowing upon her the Holy Ghost. While thus speaking, she quite unexpectedly to herself commenced speaking in tongues. Oh how this thrilled every one of those who were present! For my part I can say that the Holy Ghost filled that humble schoolhouse.

I will add that this young girl, with her father's family, moved to the State of Missouri, then our gathering place. This occurred soon after Zion's Camp went up to Missouri, in 1834. Quite a number of the Michigan Saints also gathered up there, and from there we were driven out, and settled in the state of Illinois. Mary Curtis was still with us, and was married in Nauvoo to

a Brother Read. From thence I trace her steps to Utah, knowing her as a good, faithful and consistent Latter-day Saint. President M. W. Merrill, of the Logan Temple, makes it a point to occupy one hour every fast day as a testimony meeting in connection with that day's work. On one of these occasions the Temple was largely attended, and five of the members of the old Michigan branch of the Church were present, including Sister Mary Curtis Read. Some of those present joined in the exercise of faith that the Lord would bestow the gift of tongues to this same sister, who used to speak in tongues in the Pontiac Branch, Michigan. During the meeting, to the great joy of all who were present, she was moved upon by the Holy Spirit, and spoke in tongues, and Sister Sarah Kimball interpreted the remarks she uttered.

Sister Read had been working in the Logan Temple for about two years, officiating for her dead relatives, and, strange as it is, in the evening of that same day this favored sister passed peacefully away from this mortal sphere, to reap the reward of a well spent life.

There was another sister who received the gift of tongues in the same schoolhouse in Michigan. She was the daughter of Deacon Samuel Bent, formerly of the Presbyterian Church, but the first one who was baptized into the Mormon Church in that land, and subsequently President of the High Council in Nauvoo.

There were others also who received the gifts of the Gospel in Michigan. I will mention Brother Elijah Fordham, as his case was one of a peculiar nature. I remember at one of our meetings, and it was a testimony meeting, Brother Fordham was speaking in tongues when two Frenchmen were coming up the

turnpike road which passed close by the schoolhouse. By some means, perhaps by hearing their own language spoken, they were attracted to the window, where they asked a boy who was outside if he knew what that man said. Of course the boy did not know any more than did the speaker, for Brother Fordham did not understand any more about French than he did about Greek, for it was a spiritual gift he was then exercising. The Frenchmen testified that Brother Fordham was preaching the Gospel to them. I wish before closing to say that on one of my visits to my old home in Pontiac, that I met one Joseph Briggs, not in our Church, who said, "I well remember hearing Mary Curtis and others speak in tongues; and while she was speaking her face fairly shone, her countenance changed, and often tears ran down her cheeks."

Edward Stevenson.

SMOKING.

I HAVE read with interest what Dr. Seaver, the professor of athletics at Yale College, says about the effect of tobacco on the minds and bodies of the students of that institution. He says the smokers are inferior in lung power, in bodily weight, and in height to those who do not smoke. They are not so muscular, cannot endure bodily strain so well, and are inferior mentally to those who do not smoke. When he wants hard work done, either bodily or mental, he does not go to the smokers for it. Of those who within a given time have received junior appointments, only five per cent were smokers, and few smokers have received appointments of any kind. He reports that not a single candidate for the rowing match was a smoker.

Our Little Folks.

THE BOOMERANG.

THE boomerang is a weapon used by the savages of Australia. By them it is made of a flat piece of hard wood. The peculiarity of this instrument is, that in whatever direction it is thrown, it will return to the place from whence it started. The Australian aborigines use it with great dexterity, making it travel round a house and return to their feet, or they can throw it on the ground so that it will fly into the air, form a per-

fect arc over their heads, and strike them on the back. This curious instrument can be made in mineature, and is a very amusing toy for the parlor.

Get a piece of tolerably stiff cardboard, and cut from it a figure resembling the accompanying diagram, only make it considerable larger, and you will have a boomerang.

The next thing is to propel it through the air so that it will return to your feet; to do this lay the boomerang on a flat book, allowing one end to project about an inch, then holding the book at a slight angle to strike the projecting end of the boomerang with a piece of stick or heavy penholder, when it will fly across the room and return to your feet.

If desired, the boomerang can be thrown from the hand without the use

of book or stick. Stand on one side of the room, and, holding the boomerang by one end, give it a sudden toss towards the ceiling on the opposite side of the room. Care must be taken to hold it with the edge toward the point at which it is thrown, so that the card board will cut the air, otherwise the resistance of the air will hinder its flight.

ANSWERS TO CONUNDRUMS.

THE answers to the Enigma published in No. 14, is the letter H; the answers to the conundrums are first, Methuselah's father was translated; second, one was maid of Orleans, the other was made of gopher wood; third, because he is faithful to the last. Correct solutions have been received from Nellie Knell, Pinto, 4; J. Leroy Johnson, Spring City, 4; Freeman Bassett, Salt Lake City, 4.

QUEEN ESTHER.

At the time the events I am going to tell about occurred, there was a king named Ahasuerus. He reigned over Persia and Media, and the provinces of that great kingdom. In the third year of his reign he gave a feast to all the princes and noblemen of his kingdom. It was held in the palace in Shusan, the home of the king, and lasted one hundred and eighty days. He gave them drinks from gold vessels, and had the palace fitted out in the best and finest style.

In those days the ladies did not mingle with the men in their feasts, so the queen, Vashti (the meaning of this word is beautiful), gave a feast to all the ladies of her court.

On the seventh day of the feast, the king was boasting of the beauty of the

queen to the noblemen, and gave orders to have her brought to him; but the queen, who had her feast in another part of the palace, refused to go. This made the king very angry, and he inquired of his counselors, who understood the king's laws and ways, what would be the best way to punish Vashti for her disobedience. One of the counselors stated that the queen had not only wronged the king but all the noblemen in Persia, for when the other ladies heard what Vashti had done they would be very apt to disobey their husbands if no punishment was administered to her. So this counselor suggested that the king have written a decree forbidding Vashti to enter his presence again, and that he should have a new queen.

This saying pleased the king, and the decree was sent throughout Persia.

After he became sober and reflected on what had been done, the king was sorry, for he loved Vashti, and when a law was made in those days the custom was not to change it, so the king thought it was useless to try and get Vashti back.

He again sought advice from his counselors, who suggested that he have all the beautiful women in Persia gathered at his palace in Shusan, and after twelve months' preparation they should come before him, and the one whom he liked best should be made queen. Ahasuerus liked this idea, so he had the decree sent out.

At this time there was a certain Jewish captive living in Persia whose name was Mordecai. This man had raised his uncle's daughter, Esther. She was taken with other ladies to the palace, where she soon found favor with the people in charge, for she was not only very beautiful, but also contented

with what was given to and done for her. These ladies were allowed anything in the way of fine clothing to wear in the presence of the king, but Esther required nothing but her ordinary apparel. When she went before his majesty he liked her better than the other ladies, so she was made queen. About this time Mordecai, who was a servant at the palace, discovered that two of the officers of the king were displeased with him and were planning his death. Mordecai told the queen, and she made it known to Ahasuerus. The two discontented officers were tried and found guilty of planning to take the king's life, and for this they were hung.

Mordecai's faithful act was written in a book called the *Chronicles*, where everything that transpires in the court was recorded, so the kings could read years after what had happened. A man named Haman, was promoted from a common servant to a position as high as the noblemen. Ahasuerus had such confidence in him that he would have done anything that Haman thought right. He also commanded all his servants to pay great respect and homage to this man. With the exception of Mordecai they all obeyed this command. It is thought this Jew did not believe that anyone but God should be worshiped.

At first Haman did not notice it, but Mordecai had informed some of the servants of his being a Jew, and for this reason they disliked him. They told Haman to watch him, and on doing so he soon found that Mordecai did not bow down to him. For this he was very angry, but considered it too small a thing to take revenge out on him alone, so he resolved that all the Jews should suffer for it.

You remember that the king placed great confidence in Haman, so Haman told Ahasurus that there were a certain people living in Persia who did not obey his laws, but made laws of their own. Ahaseurus gave Haman consent to do as he pleased with the people. He also ordered to be written a decree which should be sent to the people, saying that all the Jews in Persia should perish on a certain day of the year.

When Mordecai heard what Haman had done, he rent his clothes, and putting on sack-cloth and ashes (that was the way the Jews showed their grief), went outside the gates of the palace. He tried to attract Queen Esther's attention, and let her know what had happened to her people. On seeing him she sent one of the chamberlains out to inquire what trouble caused him to dress like he did. She also sent a suit of clothes, bidding him wear the same; but he refused them, and sent her a copy of the cruel decree, telling her to go before the king and beg him to help her people. Queen Esther sent another message, telling him of the law that no one should present him or herself before the king without being called for. If anyone broke this law, and the king was not pleased with the person who did it, he would be killed.

But Mordecai answered by saying that she was a Jewess, and Haman would be likely to commence his work at the castle. He also told her that she was not put in such a high position for nothing, and it was her duty to go and beg Ahasuerus to help her people.

She told Mordecai to gather all the Jews together and leave them fast and pray for three days, and she and her maids would do the same. At the end of that time she would go before

Ahasuerus. Mordecai did as he was bid, and at the end of three days Esther dressed herself in the royal robes and went before the king. She looked so beautiful that the king was pleased to see her, so he permitted her to speak to him. He asked her what she wished, and she stated that she wanted him and Haman to attend a feast which she intended giving the next day. He spoke for himself and Haman by saying that they would gladly attend. The next day, while at the feast, Ahasuerus again asked her what she further wished, and she invited him to another feast. Again the king promised to come to her feast the next day. That night Haman went home in good spirits, and told his wife and children that he was the only man besides the king who was invited to Queen Esther's feast. But there was one thing which marred his happiness and made him angry. Mordecai still refused to pay homage to him.

Haman's wife suggested that he have Mordecai put out of the way by getting a very high gallows made, and then ask the king's leave to hang Mordecai at once, and when this was done he could go to the banquet freed from vexation.

[TO BE CONCLUDED.]

IF the power to do hard work is not a talent, it is the best possible substitute for it.

THE man who sits down to wait for something to turn up will need a cushion on his seat.

IF you have any good to do, do it today, as tomorrow may be too late.

POVERTY is in want of much, but avarice of everything.

THE JUVENILE INSTRUCTOR.

MY FUTURE HOME.

WORDS AND MUSIC BY H. H. PETERSEN.

1. There's a place of bliss su - per - nal, Where no an - gry bil - lows
 2. There for - ev - er joy in - creases, Heav'ny songs per - vade the
 3. In that land of bliss su - per - nal Stands a build - ing bright and

roar; There's a landscape ev - er ver-nal, Just be - yond the sun - ny
 air; Verdant fields and balm - y breezes Greet the soul who en - ters
 fair, And I know that life e - ter - nal He'll re - ceive who en - ters

shore; There my loved ones walt to greet me, And to bid me wel-come
 there. On the bank of yond-er riv - er, Where the silv' - ry wa - ters
 there. To that place, O Sav-i-or, guide me On through all my doubts and

home, My Re - deem - er there will meet me - Bid me to His bos - om come.
 flow, Stands the tree of life, where ev - er Leaves of heal - ing mer-cies grow.
 fears - Let no harm or ills be - tide me, While I cross this vale of tears.

"THE disposition to give a cup of cold water," says Dr. Holmes, "is far nobler property than the finest intellect."

A little girl dropped a package she was carrying, and the contents—several pounds of sugar—were scattered on the pavement. The passers-by laughed. Some said, "Poor girl, it's too bad;"

but none offered to assist her until a newsboy came along and saw the wreck. He promptly stopped, and kneeling down he took a couple of the evening papers that he had paid for, gathered up what sugar he could, wrapped it up neatly, and, tying the bundle gave it to the little girl and started off.

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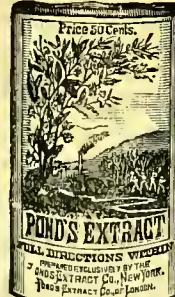
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Marry This Girl—Somebody!

MR. EDITOR:—

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Talk about hard times; you can soon pay off a Mortgage, when making \$10 a day, if you will *only work*; and why won't people try, when they have such good opportunities.

MAGGIE R.

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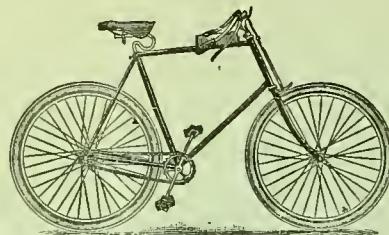
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